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A
LETTER

FROM THE
Duke of Brandenburg,

To severall Ministers of S T A T E;

S H E W I N G

His firm R E S O L U T I O N to Defend the

Protestant Religion.

13. Sept. 1680
Gentlemen,

I Shall be aware both how and with whom I Engage, for through the Conduct of all the Affairs of the Confederates, since the Rise of the War in the year 1672. Their several Projects have been no sooner formed but betrayed; for, the Jesuits being the Ascendant, both laid a Monarchical Design and a total Subversion of the Protestant Religion, all over Europe, influencing most Princes Councils, by a powerful Operation of Money, both from Rome and France, which is plentifully bestowed, and was gratefully received and tho the Jesuits seem to carry on several Interests, being the guidance of many Princes, yet craftily center their Designs in the most Potent.

And I too sensibly know, that when I commanded the Imperial Forces, my Destruction was levell'd at, by the Jesuitical

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tical Cabal, by those I Assisted, which caused me timely to withdraw.

Now therefore amidst these Disadvantages, can I promise any better Success? I have many Motives to induce my belief, that the same Design is Vigorously carrying on, though in a seeming Peace; nothing therefore can be of Efficacy to Protect us, till we new model our Affairs, and by a strict sincere Re-union, and fixt Resolution to go through the Work, and to make an utter Dismission of all the Jesuits, who lye lurking in our Bosoms only to confound us.

But, I fear some are so infatuated by them, as not to pursue my Advise, till Desolation and Misery overtake them: And for my part I will strictly observe it my self, and for ever defie their pestilent Notions, and stand upon my Guard, and assume the glory, though I be forsaken by all, and chuse rather to dye with the Sword in my Hand, in Defence of my Country and Protestant Religion, than survive under the Tyranny of France and Malignancy of Rome; for I am sure in what place soever it dilates it self, a Deluge of Misery will be brought along with it, both by Oppression and Idolatry.

FINIS
